THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (MARK 11: 24).

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LET US BE MODERATE.*

ELDER STEPHEN L. RICHARDS.

THERE is an old saying that "Moderation is the mark of a gentleman." I have thought that with certain limitations that attribute might consistently be applied to Latter-day Saints and accepted by them. It is our excesses which give us our chief concern and trouble. Moderation begets tolerance, and tolerance lies at the foundation of sympathy and charity. These qualities underlie love, which is the crowning attribute of both men and God. I wish it were possible for all of us to enjoy in moderation the splendid things which God has given to us. Nearly every good thing can be carried to excess. Good practices often become bad practices by too frequent indulgence.

We have had most excellent counsel, with reference to the manner in which we should conduct our affairs. We have been admonished to be thrifty, to be saving and to keep out of debt; and yet I do not interpret these instructions to mean that we should necessarily forego all the comforts and the privileges which life affords. I remember one of the last sermons delivered by our late President Joseph F. Smith. It has always stayed with me. I recall that he said in substance that it was not intended that the Latter-day Saints should be a poor people. He said that the righteous should inherit the earth and that the good things of life, those which are really worth having, should come to them who keep and obey the commandments and the laws of God.

I take it that when our President wisely counsels us against

*Discourse delivered at the Ninety-third annual conference in the Tabernacle, Salt Lake City, April 8th, 1923.

going into debt for the purchase of those things which are called luxuries, he desires that we should live within our means, that we should be moderate in the comforts which we try to secure for ourselves and our families; and yet, I assume that he does not intend that we should be deprived of all the fine things which have come from invention and from inspiration to man as I verily believe it to be, for the comfort and the convenience of mankind. I thought as he spoke of the automobile, that he would not advise us to give up entirely this splendid vehicle which serves such a good purpose in so many different lines of endeavor; and yet I gather that it is prudent and wise for us not to indulge in the purchase of these vehicles to such an extent that we burden ourselves with obligations and put ourselves under bondage, against the counsel which has been given for years and years to the Latter-day Saints. I am thoroughly converted to the thought that people who operate automobiles waste as much as one half of the legitimate cost of the operation of these machines. I go about the country and I see farmers who have bought cars—some expensive and some less expensive—operating them without proper care. Lack of proper care results in dreadful loss, because of the nature of these vehicles and because it costs so much to keep and maintain them in proper repair.

I gather, too, that many men might support their families in more of luxury and comfort if they would but use reasonable care of the things which they have and the things which they acquire.

As I understand it, therefore, it is not only in self-denial and in forbearance to purchase the things which we desire, that thrift and economy consist, but in the proper preservation and use of the things with which we are blessed; and I would urge upon my fellow members of the Church a more careful and thoughtful attention to all these various items that go into our economic life and that feature so largely in our successes or in our failures.

It is the excesses of the rich that accentuate the poverty of the poor, and if those who are largely possessed of this world's goods would be more moderate in the use of their possessions, they would be able to make larger contributions to the alleviation of the suffering and degradation of the poor; and I take it that if one of the great principles of our faith were properly and adequately observed, we would have very little difficulty about these exercises. That is the principle of consecration. If we were to consider all the property which the Lord has given to us as coming to us in the form of trust property which we, as stewards, are to use for the advancement of His work and the establishment of His kingdom, even though all of that property is not turned in to the coffers of the Church, it would surely be devoted to worthy purposes. I regard the obligation upon the members of the Church to use everything which the Lord has given to them for the advancement of the Lord's work as being equally

obligatory as the law of tithing itself; for I can not think that a man has done his full duty to the Church and to the Lord when he simply contributes one-tenth of his income, or his interest annually. I think that he ought to proceed upon the assumption that every good thing with which God has blessed him is to be used by him under the inspiration of God's Holy Spirit for the advancement and the establishment of this work. And how shall the work be established? I say that it shall be established, at least in a large measure, by every man's so building up and maintaining the institution of the home that the Church is really made up of an aggregation of the finest homes which may be found any place over the broad face of the earth; and any man who does so proceed will find great comfort and joy in the use of the funds and the means which God has given to him, for he will know that all these things that come to him have really been returned to God; because there is no way by which they may be returned to Him except by using them in the advancement and for the welfare of His children.

Therefore, my brethren and my sisters, I would urge that we be careful, that we be moderate, and that we avoid the excesses which have been mentioned in this conference.

I know that it is the disposition of the leaders of the Church to foster and cultivate refinement, beauty and art, and all of those good things that make life more worth living. I do not believe for a moment that there is any member of the presiding councils of the Church who would have our people return to those days when women were deprived of the necessary conveniences in homes. I cannot think for an instant that it would be advantageous to dispense with the modern systems of plumbing and sanitation which have rendered our homes and communities far better places in which to live; and I cannot think that there is any desire to do away with the proper things that we need to carry on our lives in a way that is compatible with the spirit of the Gospel and its teachings.

All that we need to do to feel comfortable and to feel good in our hearts is to live according to the advice of the brethren—within our means—to avoid excesses, and to let moderation and reason dictate the course and the policy of our lives.

God grant that every man and every woman may have the inspiration to which they are entitled by good living for the guidance of their lives; and that they may know how to act under all circumstances! That blessing will come, I believe as I stand here, to everyone who keeps the commandments and follows the counsel of the Priesthood of the Church. May His blessings attend us during the season when we shall be confronted with temptation, when we shall be beset by all the various practices of the world which call for our indulgence, that we may have the power to resist, that we may never compromise the truth, but

that we may enjoy the goodness and the gifts of God, I pray in the name of Jesus Christ. Amen.

THE CHURCH AND THE STATE.

President Anthony W. Ivins.

(Concluded from page 484.)

It is true that a system of Church courts has been given, and judges provided whose duty it is to watch over the Church, to hear cases where differences may exist between Church members and to take cognizance of cases where the rules governing the conduct of members, whose acts may be un-Christian, immoral, or opposed to justice and righteousness, are concerned.

This system begins with the teachers, who are expected to be familiar with the lives and conduct of the members of their wards, and who seek to induce, by persuasion and love, those who may have departed from the way of the Lord, to return to it. Where members refuse, or neglect to be governed by the council of the teachers, their case may be taken to the bishopric, and if they fail to reach a satisfactory adjustment, may be carried to the high council, and from there appealed to the First Presidency.

These Church courts, while corresponding closely to our civil courts, differ entirely from the latter in this respect. Whether it be the decision of a bishop's court, a high council, or the First Presidency, no effort is made to enforce the decree contrary to the will of the accused. Disinterested men hear the case; there are no lawyers to interpret or misinterpret the law; the accused has the right to appear and speak on his own behalf, and to introduce evidence, after which the decision is rendered. If the accused refuses to submit to the findings of the court, the only penalty attached is the withdrawal of the hand of fellowship, or excommunication from the Church, after which he is permitted to go his way in peace, so far as his conscience may permit peace to dwell in his soul.

The purpose of this review, brief and very imperfect as it is, is to call your attention to the fact that the civil law is given for the protection and control of our temporal affairs, while the Priesthood is conferred upon us for the control and development of the Church: that the former differs from the latter in that one is compulsory, the other entirely voluntary. To the civil law all men must submit, regardless of race, creed or condition, while to the priesthood man may submit or not, as he may choose.

When arraigned before Pilate one of the charges brought against the Redeemer was that he was guilty of sedition, in that he had declared himself to be a king. "Yes," he answered, "but my kingdom is not of this world." It was not a menace to the king-

dom of Herod, or the empire of Rome. His was the kingdom of heaven, and had nothing to do with the kingdoms of this world, except that he taught his followers to be obedient to them, but the people, failing to distinguish between the temporal and spiritual, could not comprehend.

So, my brethren and sisters, I reach this conclusion: That it is the duty of each member of the Church to honor and obey the law of the land, and sustain the men who are chosen to administer it, in so far as they do so in righteousness and justice; that the Priesthood is conferred upon us for the development and control of the Church of Christ, and that it cannot be legitimately used for another purpose; that whenever we use it for the promotion of personal interests, to gratify personal pride, or ambition, or apply it by compulsion or restraint, we are upon dangerous ground, and not in harmony with the word of the Lord. My conception is that the exercise of the Priesthood can be legitimately used only where the purpose is to provide equal opportunity for all, in the sphere occupied by each member of the Church, and special privileges to none, except as men may have merited honor and distinction through devotion to the work of the Lord.

Do not understand me to infer that men holding the Priesthood are not entitled to participate in all of the activities of the state, and enjoy any and all of the emoluments to which citizenship entitles them, but this participation, and the honors which may come to them should be the reward of merit; and the influence of the Priesthood, as such, should not be used to accomplish their personal desires.

Neither do I wish to infer that the Priesthood should not be exercised in the promotion and development of the temporal interests of the people. It is a poor system of religion, indeed, which treats only with the salvation of the souls of men, while it leaves their bodies to perish.

What a simple thing it is, and yet how vitally important! If the people of the world could only be taught obedience to this doctrine, to willingly honor and obey the law of the land in the control of civil affairs, leaving all men to answer to the Lord in matters of faith and worship, each having decent respect for rights and opinions of his neighbor, thus rendering to Cæsar that which belongs to Cæsar, and to God that which pertains to His Kingdom, peace would soon prevail throughout the earth, Christ's Kingdom would be established, and the will of the Lord would be done on earth, as it is done in heaven. May that day be hastened, is my humble prayer, through Jesus Christ. Amen

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"A GENEROUS prayer is never presented in vain; the petition may be refused, but the petitioner is always, I believe, rewarded by some gracious visitation."—R. L. STEVENSON.

SCIENTIFIC MATERIALISM.

An International Communist announcement at Moscow says: "Our program is based on scientific materialism, which includes unconditionally the necessity of propagating atheism."

Outside of Russia, there are a few people in the modern world who are half inclined to a materialistic theory of life, but as a rule these people have not tried to explain the important facts of life on this theory. The great majority of the students of physical science are ready to deny that there is such a thing as scientific materialism. Certainly it is not possible to demonstrate scientifically that the clod beneath our feet has within its mysterious depth the fountain and source of humanity's dream of God and immortality.

Materialism holds that matter and energy, these two basic realities, explain all that has been, all that is, and all that ever will be, from the lowest organism of the primeval slime to the noblest man and the purest woman that ever played their heroic parts in the sublime drama of humanity.

Any belief in God, any belief in immortality is impossible to the materialist; for if life be the result of organization, then when organization ceases to exist, life ceases to exist with it. The advocate of the so-called scientific materialism assumes at the outset that he knows matter and energy, but this is a false assumption. The only thing that any man knows, ever did know, can ever know, are the facts of consciousness. Shape, color, weight, texture, pressure, resistance—all the wondrous show of things—are only inferences from the facts of consciousness. What we really know is spirit, mind, thought, consciousness. Life can not be explained on the theory that all things are simply the result of the unceasing mechanical interplay of matter and energy.

No scientific man has ever yet been able to trace the origin of the lowest form of life to anything except some pre-existing form of life—to life, the parent of life, always and everywhere. Between life and dust there is an impassable gulf which no human being has ever yet been able to cross. This is admitted by the wisest scientific men of the world. Scientists are agreed that the difference between feeling and matter has never been explained, and that modern science is no nearer the solution of the problem than was the earliest man who ever asked the question.

This "dirt-philosophy" of life may serve very well so long as one is dealing merely with dirt, but mere matter can not plumb the depths of human suffering, nor force scale the heights of human devotion. Materialism, as an explanation of man, is what John Fiske has declared it to be—crude science and exploded philosophy. A belief in it puts man into the hands of an iron and careless necessity. It would mock our dreams of perfect justice, lay its cold

hand of repression on every high ideal, quench the light of human hope and turn all our high ideals into folly.

"If there had been no God," says Voltaire, "it would have been necessary to invent one." With God in the universe, man cannot dream anything so grand as the reality, he cannot have any hopes too fair nor any desires too high. If truth, justice, goodness, love and God are at the heart of things, then in spite of our present imperfection and discouragement, we shall some day "be like Him."

Life is at bottom spiritual. In all and through all and over all is God the Father. His is the power which appears in the physical universe as force or energy—it is the power which "wells up in man in the form of consciousness."

Herbert Spencer says: "It is the power unknown and unknowable, and yet so clearly known, which builds the temples, teaches the prophecies, chants the songs, conceives the heroisms, dreams the dreams, and sees the visions, which have glorified, and still glorify, the heart of man. God is a reality—the only reality. Life is spirit—all spirit and only spirit."—*The Deseret News.*

PRAYER.

LORD, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parchèd ground refresh, as with a shower!
We kneel, when all around us seems to lower—
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not *always* strong—
That we are *ever* overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer;
And joy, and strength, and courage are with Thee?

—R. C. TRENCH.

"THE objects of faith are remote, impalpable and imponderable, while the objects of sense are immediate and easily got at. Faith implies a continuous effort of thought and will to transcend the immediate; and there is in mankind a natural inertia which resists this effort and takes easily and comfortably to the line of least resistance. So little by little the impulse of faith loses its momentum and we drift to the flesh pots. . . . Faith can only survive by continual reaffirmation; if we are to save it alive, we shall have to go out of our way, to take time and trouble to declare ourselves for it."—RICHARD ROBERTS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, AUGUST 9, 1923.

EDITORIAL:

OBEDIENCE TO LAW.

DURING the recent terrible eruption of Mount Etna a remarkable incident took place that is regarded by the Sicilians as an answer to prayer. The village of Lingnaglossa was directly in the path of the flow of lava, and its inhabitants followed their priest up the mountain side to a statue of St. Egidio, praying that the village be spared. The priest carried a staff, which, it is said, possessed the power peculiar to itself of stopping that devastating flow. The lava reached the image and then divided into two streams, each continuing around the walls of the village without entering it. This is regarded as a manifestation of answer to prayer, and another miracle worked by the image and staff of St. Egidio. Peasants from an adjoining village hurried over and attempted to carry away the staff to save their own homes. A fight ensued which was stopped by soldiers and by the arrival of the Bishop who took possession of the staff himself. A later investigation of the land formation by visitors showed that a spur of the mountain had divided the lava. There has resulted from this incident a momentary discussion of that always vital query: Does God interfere with natural laws in answer to fervent prayer?

Students of Nature recognize that her minutest action seems to be carried on in obedience to law; that life in any of its myriad parts seems to be dependent upon that obedience; and that death appears to result from disobedience. Science is proving that this is not only apparent, but real. Robert A. Millikan, one of America's most noted physicists, writes: "Science in bringing to light the now generally admitted, though not as yet obvious and undisputed fact, that this is not a world in which things happen by caprice, but a world governed throughout by law, has presented the most powerful motive to man for good which has ever been urged upon him. . . . That 'whatsoever a man soweth, that shall he also reap,' is no longer merely a biblical text; it is a truth which has been burned into the consciousness of mankind by the last hundred years of the study of physics, chemistry, and biology."

Holding to the old man-conceived idea that miracles and answers to prayers imply divine intervention and contradiction of the laws of nature, and maintaining that these laws are in-

violable, some searchers lose their faith in the personal, omnipotent God who hears and answers prayers.

The Prophet Joseph Smith was a great advocate of prayer; the greatest vision of this dispensation came in response to his supplication. He enjoined the saints to "pray always," that they "enter not into temptation." Yet he wrote these words, and that too at the beginning of the hundred years mentioned by Professor Millikan:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Answers to prayer come as a result of obedience to law just as any other blessing comes. If a man ask sincerely for wisdom, "it shall be given him; but *let him ask in faith, nothing wavering.*" God does not revoke any of His laws in answering prayers, any more than did Jesus in performing His miracles on this earth. A higher law, incompletely understood or even unknown by man, is employed. Man did not annul gravity to be able to fly. He employed resistance of the atmosphere, which he was able to use to combat the attraction of the earth. The Savior walked on the surface of the waters because He understood a higher law than gravity, a law which Peter grasped for a fleeting moment before he sank. Faith is the divine law, the higher force, that brings into subordination other laws, that will move mountains, that puts one who prays "in time" to receive divine answer to his plea.

Sometimes we are able to see the manner in which the answer comes. First, there is the effect of a fervent prayer on an auditor. Literature and history often tell of changes that have come into men's lives through having heard innocent prayers of children or sincere prayers of firm believers. American history relates the tale of one soldier's accidentally hearing a prayer of Washington's, and of his and his comrades' joining the general's army as a result.

Second, there is the visible result on the prayer himself. No man of character can ask for divine help in the accomplishment of a desire without doing his part in the labor. It would be ridiculous to pray for an electric current to illuminate a room and sit down for the answer rather than to connect two necessary wires. In His miracles on this earth, Jesus always commanded His disciples to do everything that was in their power to do; He did only what they could not do. Prayer always brings to the supplicant this vivid question: "Am I doing all that is possible to attain this? Have my acts been helping to its achievement? Sometimes the prayer is discouraged. Then it is, that faith, which always brings a realization that the supplication is heard, calls forth an encouragement and a renewal of energies, as reinforcements cause a disheartened soldier to push forward into the battle

again. So the law of faith calls forth all that is best in one who prays.

But more often, answers to prayer are more subtle than this, and their operations are not at once comprehensible. Sometimes a thought or an inspiration comes into the mind of the person whose resultant actions fulfill the desire expressed by him who has prayed. Man calls it telepathy. Sometimes strange actions of Nature fulfill the supplication. Man calls it chance. But we may rest assured that God answers prayer, and that never does He contradict His laws.

We shall not deny that the saving of Lingnaglossa was a response to prayer, though we do deny that it was the result of any powers possessed by the image or staff. But if it was a divine answer, Nature's laws were employed in it, and through some Force the expansion that threw up the lava was at a low degree at a certain moment, and the lava, when it reached the spur on the mountain side at that moment lacked the mass to enable it to pass over the spur. It divided, and then by the law of cohesion the latter streams followed the first.

Faith is a fundamental law, and is the principle behind all accomplishment. It must be placed in the true God. When we come to a greater realization of this, the world will become better, and the belief in the magic power of a staff—the belief that leads to blows—or the belief in the divine contradiction of natural law—the belief that leads to atheism—will disappear in the full knowledge of the supreme goodness of the laws of God and the blessings which result from their observance.

D. L. M.

THE DECAY OF TRUTHFULNESS.

H. Hensley Henson, D.D.

There is general agreement among thoughtful observers of our public life that one of its worst features is the decay of truthfulness. In every economic crisis one of the principal difficulties arises from the extreme suspicion with which the competing parties regard one another; the ill temper which Carlyle described as "pre-natural suspicion," and which he regarded as a sinister sign of approaching revolution, is widely extended in every modern community, not least in our own. The war appears to have aggravated this unhappy disposition. For reasons which at the moment seemed irresistible, the belligerents exercised an economy of truth in the matter of public announcements which was hard to distinguish from deliberate falsification; the organized dissemination of untruth which was peculiarly called propaganda, and became an important part of warfare, tended inevitably to weaken men's consciences in all public statements.

The soldiers, who in many cases were able of their own experience to discover the untrustworthiness of the intelligence which was officially communicated to the public, acquired the habit of an invincible scepticism, and this habit has not been abandoned since their return to the activities or compulsory idleness of civil life. Apart, however, from the effects of the war, there is much in the process of modern life which stimulates an indifference to truth. Competitive commerce depends, perhaps must depend, on a vast system of advertisement, and advertisement always implies exaggeration, and may degenerate but too easily into actual falsehood. Popular newspapers, necessarily written to please a popular taste in journalism which is not exalted, do not display a high standard of veracity, and are disclosing a tendency to write about persons which is certainly unfriendly to accuracy and justice. Some words of Lord Bryce indicate the magnitude of the peril which threatens modern democracies from this source. "The power of the Press," he says, "is a practically irresponsible thing, for the only thing it need fear, apart from libel suits, is the reduction of circulation, and the great majority of readers, interested only in business and sport, know little and care little for the political errors or tergiversations it may commit." When I reflect on all these circumstances of our life I must needs think that we have particular need to give heed to the Apostle's admonition. . . .

Now St. Paul offers a practical reason for the truthfulness which he insists upon. "Wherefore," he says, "putting away falsehood, speak ye truth each one with his neighbour, for we are members one of another." "Man," said Aristotle, "is a social animal." He must perforce live in fellowship with others; in loneliness he can not live at all. But fellowship implies mutual trust and mutual service; we must be able to count upon one another's loyalty; if that fail us, we are undone, and what we count upon in others we must ourselves render to others. Social life cannot be a one-sided affair, it binds to an intercourse of service; the ultimate law of social life is the golden rule, the royal law according to the Scriptures: "Thou shalt love thy neighbour as thyself." The social contract by which we are all bound is not inscribed in the statute book, although its specific obligations may be the subject of the law; but it is written in our hearts, bound into the very texture of our humanity.

Civilization binds men ever more closely to one another; the service of all is requisite for the complete well-being of every one. St. Paul's great picture of the Christian Church as a human body is literally true of society itself: "Where one member suffereth, all the members suffer with it; if one member is honored, all the members rejoice with it." Every conception of human life which denies social service is disastrous. Untruthfulness is anti-social; it infects society with the principle of suspicion; it loosens the

bonds which hold men together in fellowship; it cancels the covenants of civilized life, and brings men back to the bleak, disastrous state of barbarism. There is always danger of this ruinous reversion, for men are blind, selfish, treacherous and passionate; society as it becomes vaster in scale and more complex in system is weakened by many discords, and carries the weight of great scandal. Civilization is at best a rough sketch of a genuinely humane society; it only then progresses when that rough sketch is being corrected and filled in ever more and more completely. Truthfulness, a sincere mind, an honest rendering of the service which as citizens we are called upon to render to the body politic, a loyal response to those larger obligations undefined by the law, uncovered by custom, which are implicit in our citizenship: these are the primary needs of modern England. Whosoever gives these is a good Englishman.—From *The Christian World Pulpit.*

DEATH OF PRESIDENT HARDING.

GRIEF over the death of President Warren G. Harding on August 2nd was felt throughout the entire world. His conservative policy gained the respect of statesmen, but it was his character and devotion to his ideals that won for him a large place in the hearts of his countrymen. Dr. Murray Butler says: "President Harding sacrificed his life in trying his best to fulfill the duties of his great office. He had a lofty conception of his office and its relation to his fellow-countrymen. He had no thought but their welfare, and it may be doubted whether anyone has ever occupied office who was freer from motives of self-seeking or personal advancement."

President Harding's greatness lay in his losing of self for the good of others. This was remarked immediately after his inauguration, when he chose his cabinet and appointed strong men to responsible positions, in spite of the temptation yielded to by some of his predecessors to appoint weaker men whom he could dominate, and whose decisions would always be subserviant to his. A true and unselfish leader is one who chooses strong men for counselors, and who will lose himself in executing that which is for the best of those whom he leads. And in that was President Harding a true leader.

His actions while President were in full accordance with the powerful statement he made in 1920 upon receiving word of his election: "It is all so serious, the obligations are so solemn, that instead of exulting I am more given to prayer to God to make me more capable of playing my part, and that all these calls to responsibility may meet the aspirations and expectations of America and the world."

He was a deeply religious man, and was an active member and trustee of the Marion Baptist Church.

In his whole life, in his great advancement from printer's devil to President of the United States, Mr. Harding manifested strength of character, and his success came because he was strong enough to create circumstances and to employ them for the betterment of others as well as himself. In other words, he was a good man. The newspaper which he as editor made one of the most influential for miles around was perhaps the cleanest in the state in its contents matter.

President Harding was liked by all who came under the influence of his personality, strong, but cheerful and emotional. An incident of his trip in Utah is mentioned by the *Pathfinder* (Washington, D. C.):

"A royal welcome awaited him at Salt Lake City, where Senator Smoot, the senate tax expert, presided over a great gathering. . . . In Utah President and Mrs. Harding traveled sixty-three miles by automobile through a country where no president, not even a man of national prominence, had ever been seen before. People lined the route dressed in their best, some having come one hundred miles, and the children strewed sunflowers and hollyhocks before the president's auto. Senator Smoot declared these flowers were more appreciated by the president than all the wonderful roses that had been showered on him, and that tears trickled down his cheeks as he saw the children's humble offering."

In his death the Church of Jesus Christ of Latter-day Saints senses greatly the loss of a true and fearless friend.

BRIEF MENTION.

CLEMENCEAU has announced himself as an active worker for Prohibition in his country, says the *Liverpool Post*.

DR. ANDREW A. KERR, head of the archeology department of the University of Utah, has been honored with a fellowship in the Royal Anthropological Institution of Great Britain and Ireland. *The Deseret News* says: "The selection is based entirely on the work of the individual in this particular field, and is held to be a distinct honor, as there are only a few members of the organization in the United States."

LADY ASTOR'S bill prohibiting the sale of intoxicating liquors to persons under eighteen years of age has passed the House of Commons by a vote of 257 to 10. This bill brings the Mother Country into line with the Colonies and with other countries. Prohibitionists regard this as a great forward movement, although in its passage the bill was weakened by amendments permitting the sale of beer, porter, cider, and perry with a meal, and demands that the publican "knowingly" commit the offense. However, it is a great forward step toward absolute prohibition.

FROM THE MISSION FIELD.

Release and Departure.—Elder A. Walter Stevenson, former president of the Nottingham conference, and traveling elder of the London conference, who has been honorably released, sailed for home Friday, the 3rd inst., per s.s. *Montclare*.

Branch Conference.—A branch conference was held at Askern, near Doncaster (Sheffield conference), Sunday, the 22nd ult., with Conference President Clarence L. Giles presiding, and Elder Hiram Sutcliffe conducting. There were also in attendance, Elders G. Kimball Mellor and George C. Midgley, and many saints and friends. The main feature of the morning session was an appropriate program rendered by the children of the Askern branch. In the afternoon session, Elder Hiram Sutcliffe was appointed to succeed Elder James R. Williams as the presiding elder of the Askern branch, Elder Williams having been transferred to labor in the London conference. The evening session was well attended. Brother George W. Thompson, of the Doncaster branch, bore an impressive testimony, after which President Giles exhorted all to set an example by righteous living.

Branch Reorganizations.—Sunday, the 15th ult., the Batley branch of the Leeds conference was reorganized, Brother Frank Holroyde having resigned on account of moving to Halifax. Elder John G. Osborne was sustained as presiding elder with Elder Frederick G. Stoddard as first counselor. Brother John H. Moore was sustained as superintendent of the Sunday-school with Sister Mary E. Townsend and Brother George W. Laycock as his first and second assistants.

Sunday, the 22nd ult., the Bradford branch of the Leeds conference was reorganized, because of Brother Jesse Knight's emigration to Utah with his family. Elder Lester W. Fry was sustained as presiding Elder with Brother Fred Bradbury as first counselor. Brother J. W. Turner was sustained as superintendent of the Sunday-school, with Sister Sarah Race and Brother John Wilson as his first and second assistants. Sister Bertha Shuttleworth was sustained as president of the Relief Society with Sisters Mary Whitaker and Maria Dobson as first and second counselors. Mary E. Sanders, the former president, resigned because of her intentions to leave for Salt Lake City.

Meetings of Traveling Elders.—All the traveling elders of the Manchester conference met in their monthly Priesthood meeting Saturday, the 7th ult., at 88 Clarendon Road, Manchester. The topic of the Resurrection was discussed.

A meeting of the traveling elders of the Hull conference was held in Thrift Hall, Grimsby, Wednesday, the 11th ult. President

Marion Rogers expressed his pleasure at being able to meet with the elders in such a meeting. A report from each elder was given. Elder Edward L. Burton, Jun., gave a splendid discourse.

Monday, the 16th ult., the conference presidents and eighty traveling elders of the mission met in inspirational Priesthood meetings at "Deseret," London. Elders Reed Smoot, David O. McKay, and John A. Widtsoe of the Quorum of Twelve, who were present, addressed the elders. The meetings will be long remembered as some of the most instructive and interesting held by traveling elders in the mission.

Saturday, the 28th ult., a meeting of the traveling elders of the Sheffield conference was held in the Latter-day Saints' chapel at Pitsmoor, Sheffield, with Conference President Clarence L. Giles presiding and conducting. Interesting discourses were given by Elders Dean W. Bench of the Scottish conference and F. Peter Jones of the Sheffield conference.

Baptisms.—Monday, the 2nd ult., a baptismal service was held near Harrogate, in the Leeds conference. One candidate was baptized by Elder Ralph S. Gray, and was confirmed by Elder Wallace P. Galbraith.

Wednesday, the 11th ult., at a baptismal service held in the Handsworth chapel, Birmingham, one convert was baptized by Brother George R. Grundy, and was confirmed by former Conference President Edgar W. Jeffery.

Tuesday, the 17th ult., a baptismal service was held in the Latter-day Saints' Chapel at Sheffield, with President Clarence L. Giles presiding and conducting. After two short discourses by President Giles and Elder G. Kimball Mellor, one convert was baptized by Elder Hiram Sutcliffe, and confirmed by President Giles.

A very impressive baptismal service was held at the Beggarlee Pool open air baths, Eastwood, Nottingham conference, with President Joseph H. Valentine presiding and Brother William H. Mullinger conducting. Brief addresses were given by Elders Ernest H. Capel and G. Rex Sutton. Eleven candidates were baptized by Elders John E. Wahlquist and William M. Oswald, and President Joseph H. Valentine, and were confirmed in the evening by President Joseph H. Valentine, and Elders G. Rex Sutton, William M. Oswald and John E. Wahlquist. Nearly one hundred persons witnessed the ceremony.

Socials.—Saturday, July 7th, the Higham branch of the Sheffield conference held a delightful social in the Shaw buildings, Higham. There were in attendance: President Clarence L. Giles, Elders G. Kimball Mellor, James R. Williams, James Brook, Fielding K. Smith, Vernon P. Cole, O. David Merrill and many of the Higham and Barnsley saints and investigators. Supper was served by

the sisters of the Higham Relief Society, after which many games were played. The evening's activities were closed with a song-fest in the open air.

Saturday, the 7th ult., a farewell social for President Robert Warburton of the Manchester conference was held at the Manchester hall. A large number of saints and friends, and all the traveling elders of the Manchester conference were present. A very enjoyable program, consisting of musical selections and recitations, was rendered. President Warburton was then presented with a good set of cutlery. In his remarks of appreciation he expressed regret at leaving the conference.

Saturday, the 7th ult., a successful outing was enjoyed by the Gainsboro branch of the Hull conference. Everyone entered with great spirit into the games and races. Refreshments were served.

Wednesday, the 11th ult., the Middlesbrough branch of the Newcastle conference held a farewell social in honor of Sister Eva Owens. Brother William Derbyshire conducted the evening's entertainment, which consisted of readings and musical numbers. The members of the branch presented Sister Owens with a beautiful handbag as a token of remembrance.

At an "open evening" session of the Mutual Improvement Association of the South Shields branch (Newcastle conference) held the 11th ult., fifty-three persons were present, seventeen of whom were investigators.

The Grimsby branch of the Hull conference held an interesting outing at the Waltham Tea Gardens, Thursday, the 12th ult. There were games and races of all descriptions. Refreshments were served.

A farewell social was given by the Bradford branch of the Leeds conference in honor of Brother Jesse Knight and his family, Sister Mary E. Sanders, and Doris Weatherill, all of whom are departing for Zion. A well prepared program was given by the saints and friends, and a token of remembrance was presented to each of those departing.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.